

*On the genuineness of the Grant of Çiva-simha to Vidyāpati-ṭhakkura.*—

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Regarding this grant, which is dated La-sam 292 (?), Sana 807, Samvata 1455, Çākē 1321, see the *Indian Antiquary*, Vol. XIV, p. 190, and the *Proceedings* of this Society for 1895, Plate iii. The genuineness of this plate has been doubted, but no positive proof for or against the theory has hitherto been put forward.

Dr. Kielhorn's *Inscriptions of Northern India*, No. 578, shows that the last two dates mentioned in it both correspond to Thursday, 10th July A.D., 1399; but that this day would fall in the Bengali San 806, and in the Hijra San 801 (not 807). Unless therefore there has been an error in the calculations of the writer of the deed, neither of these two latter eras can be meant by the word *sana*. There is however another era, also entitled *san*, and which is moreover the era which in these modern days, is generally current in the part of Bihār from which the inscription comes. It is the *Faşlī San*, an era introduced by the Emperor Akbar. For information regarding it, see Prinsep's *Useful Tables*, ed. Thomas, p. 170. The year runs exactly parallel with the *Vikrama Samvat*, the only difference being that, to obtain the *Faşlī* year, we must subtract 648 from the *Samvat* date. There are no dark and light fortnights in the *Faşlī* month, the days running through each month from 1 to 30, but with this exception the *Faşlī* day of the month and weekday are always the same as the *Samvat* ones. It is thus a very easy calculation to convert a *Samvat* to a *Faşlī* date, and it will be seen that *Faşlī San* 807 does as a matter of fact correspond to V. S. 1455.

This at once stamps the grant as a very clumsy forgery, for F. S. 807 never existed. The first year of the era, as founded by Akbar, was, not 1, but was 963. No date purporting to be earlier than F. S. 963 is possible. It is therefore evident that the dates in this grant must have been forged by some modern *jyautiṣa*, of whom there are hundreds of half educated ones in Tirhut, who knew the simple equation for converting *Samvat* dates to *Faşlī* ones, but did not know the history of the *Faşlī* era. In his anxiety to make the grant look as genuine as possible, he put in all the synchronous dates he knew about, and exposed his forgery in so doing.